/109 cont./

124 423 One day, at the sight of a freshly cleared field on the highest mountain slopes, I asked a Paez working there to whom this land belonged and whether the person concerned had always owned it. He answered that he himself was the owner and that previously the parcel had been ownerless. He said that he had cleared it for himself and only recently built his house here in order to live here. In answer to my question as to whether there was any more ownerless land, he explained to me that the highest and inaccessible mountain peaks which are still covered with big trees and have never been cleared do not belong to anyone and that any Paez could clear a piece on them, which would then become his property. Later I called Victoriano to task, saying that actually there still was ownerless land. "Yes," he then answered me, "of course there is still ownerless land, but it is so poor that it has no value."

157 [123] [522] Far from their village, on the way to market, and generally in /110/ places away from home, the Paez, if they are alone or in the minority, are timid and reserved. If they are together in large numbers, however, or, even better, in their own house, they are usually quite bold and impudent and loudly made their jokes at our expense. Indeed, jocularity is a 157 prominent characteristic of the Paez. No talk, no conversation, 521 be it ever so unimportant, is begun without joking -- often of 522 an erotic nature. The importance of conducting such a light, [83] idle conversation is shown by the fact that serious-minded girls are scarcely ever married.

123 522 157 They made fun of my wife in particular, for they found it altogether ugly that she wore long pants. Numerous jokes were made about this, which we, of course, did not understand, and for this reason we, in turn, had to take the initiative by making a joke which was then acknowledged gratefully and usually 609 with quick-wittedness. On the whole, respect toward strangers 522 inside their dwelling is unknown to them. In larger groups they 159 make their asides even in a strange environment, accompanied by much laughter. Since one does not understand them, one [197] easily gets the impression that they are silly. In their own houses they also mimic the visiting mission priest by repeating

/110 cont./

parts of the Mass, as they have understood it, in an exaggeratedly dramatic fashion. The priest has a difficult office in any case. They do not understand his sermons and teachings in the church, conducted in the Spanish language. If he speaks their own language, his inevitable mistakes are commented upon amid loud laughter.

On our first visit to Calderas, a man about 30 years old met us at the boundary of the village and asked us in a gruff tone whether we did not know that this land was only for the Paez. No white man had any business here. We should turn back, for no one wanted our visit. Marcos Antonio intervened and explained that we had only come to bring gifts to the Calderun and that we had no intention of settling down in Calderas. We would surely leave again the next day. The man let this pass and warned us upon departure not to dare try to steal any land. Even later we never obtained permission from the cabildo, the village council, to remain in the village more than a week at a time. Our reputation among the younger people of the village improved from week to week, on the one hand because we offered a cigarette to each man and each woman with whom we had an opportunity to talk, but even more because -- as we were told later -- we were friendly to everyone and always /111/ laughed. As a matter of fact, it would never occur to any of the white or mixed-colored colonists to favor a Calderun even with a glance. On the contrary, in the houses lying along the road, the dogs are trained to attack the Indios. True, these dogs are all undernourished and generally very cowardly. The Paez man need only raise his machete or a club in order to ward off the dog. We were the first whites who did something completely out of the ordinary in that we were always friendly, without any mental reservations, and always greeted them first, in their language. And this not only in Calderas, but also in Inzá and on the roads to the market. This friendliness was taken in good part on all sides. Then later, after we were able to show and to give them the first photographs of themselves, they were definitely pleased to be photographed and now and then offered us an egg or a bowl of chicha /see the glossary, p. 248/ when we photographed them.

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4. Music

533 In no area of Paez culture is poverty evident to such an ex-
535 tent as in song and dance, the predominant expressions of the character and spirit of all peoples. No peculiar dance is per-
[173] formed among the /288/ Paez, and I heard no song sung. This undoubtedly represents an impoverishment, for it may be seen
533 from the folklore that in former times there was dancing. A
[173] similar conclusion must also be drawn about the playing of very
[181] agreeable music. Their knowledge of music, however, makes it highly probable that song also existed, especially among a people
[581 521 522 192] that is basically jolly and constantly disposed to jest. In fact, it is very difficult for a girl who is slow in jocular conversation to get a husband. And to my question about the Paez word for "sing house" listed in Uricoechea, the amiable Victoriano, to his own great surprise, was immediately able to give me a special word in his language, "mę̄myat."

534 It is not possible to say with certainty which of the musical
[171] instruments used by the Paez today is an original one. The absence of any kind of rattle, the outstanding instrument of the American natives, is surprising (*).

> * Pittier de Fábrega (p. 325) /see the bibliography in the foreign text, p. 326/, however, mentions among the musical instruments of the Paez a rattle (tsoóts) in the form of a calabash with a handle, which was filled with small stones. Whether this may not perhaps be an instrument of the Negroes of Belalcázar is still undecided.

534 The cow horn (kǎčn) found in every house is not in the true
202 sense a musical instrument, but one for signaling. It is completely undecorated and, consisting of a horn sawed off at the tip, gives only one tone, which is produced in the same manner as the tone of a bugle or fanfare. This horn is used by the men when they come down from the mountains after a joint felling of the trees needed for housebuilding, in order to notify the village of their return.

/212 cont./

796 one a liter of aguardiente. The fiestero sits at the center of
273 the table, his wife sits on his right and the síndico on his left. The albacero approaches, takes the liter in his hands, measures out a cup, and offers it to the fiestero. The latter accepts it, drinks, and returns it. From the hands of the albacero he receives the cup and the liter. The proceeds in the same fashion with the calabash inside of which is the shachi léchukue. In the same manner he offers the other bottles and gourds to
[431] the wife of the fiestero and to the síndico. The distribution begins, for which the fiestero, fiestera, and the síndico call on three men to take charge of distributing the generous gift. The aguardiente is distributed by its owners themselves, who in each cup put small pieces of cake. The clamor increases in direct proportion to the consumption. Everyone drinks
796 alike: men, women, and children. This is the time for off-
522 color, rich, and abundant joking. The hour when fantasy
273 shines and takes wings. There is practically only one theme,
831 sex in all its forms and manifestations: desires, /213/ feats, wooing, pregnancy, childbirth, genitalia, and even sham coitus in public. Any allusion to sex causes hilarity; many aspects of life, attitudes, and work are associated with sex.

796 At midnight the bottles and calabashes are empty. The
[273] music has been continuous, the drunkenness has increased ... But it is not yet over. At the house of the fiestero they are awaited with another gift.

The fiestero and the albacero dance with each other's wives. When the dance is over, everyone goes out and vanishes in the darkness of the night on paths that cannot be seen, only divined. The sound of the bass drum indicates that the people, the nasa wala, are on their way to the house of the fiestero.

There they will find the pale yellowish light, the table next to a pango and toward the center of the fluhne wala, with its two lighted candles, its calabashes of chicha, and its bottles of aguardiente. This time it is the albacero who will

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796 Father: "I want to beat this child because he cries too much."

Mother: "Why should you beat your child? It is not his fault. It is the fault of your penis."

[431] At five o'clock in the morning the fiestero and his wife go to the house of the albacero with their "camarico": chicha, aguardiente, firecracker, skyrocket, candles, chicken, bananas, arracacha, yuca, meat, cumin seeds, and salt. At six o'clock they return.

[522] The musicians play their instruments and the people make jokes. One of them makes a taunting, jesting one referring to the activity of the previous night: "I am not going to mass, because I have no trousers. I have some, but they are stained." As the bells ring, the musicians and a few people go to mass.

XXIII

The Laborers' Day

796 When everything is over, the priest has left for Belalcázar,
465 the musicians with their swollen lips and aphonic throats have
574 gone home, and the people are gorged with chicha and aguardiente, the fiestero still has to pay attention to--to care for--his obliging laborers. /217/ /Illustration appears here./ They did not have the opportunity to parade to the house of the albacero or to vespers or in the procession. Not even to get drunk to the same degree as the guests. The fiestero is also grateful for their services. Now, in payment for it, he must take care of them. For this he has left part of the beef under the smoke of the hearth. They will have their trough of chicha, their bottles of aguardiente, their firecrackers. They will be served at the table where the albacero was attended to